



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

does (p. 163), that the subsidizing of the clergy by the collection of a common fund began in 1662. Certainly in the very earliest days of the movement in 1583 and 1584, a fund of money was collected by the ministers in London from prominent laymen, was administered and parceled out by these same ministers in precisely the same manner as this fund. The practice continued certainly till 1592, but was then apparently for some years discontinued, owing to the active opposition of the government to the Classis movement. The historical continuity therefore was lost. The collection of funds and their distribution was resumed on a much larger scale under James and Charles. This whole question of the financing of the Puritan movement is one of the greatest importance and of the deepest interest, but to which as yet very little attention has been given.

This record makes it clear that relatively to the economic progress of the community and the general rise in prices and wages, the pay of the ministers had fallen off considerably. There are a good many in 1690 receiving less than £20, many with £10 or less. In the earlier days even the less prominent and able members had received stipends as large as £30 and £40, while £50 and £60 contributed by a relatively small congregation or by one layman was by no means uncommon. Those figures represent apparently the maximum which all but the most influential ministers could hope to obtain in 1690. Is it not possible that in this inability of both the Presbyterian and Congregational churches to obtain the same relative financial support as in the earlier decades, lies some explanation of their comparative loss of position and influence in the late seventeenth and eighteenth centuries?

ROLAND G. USHER.

WASHINGTON UNIVERSITY.

CHURCH AND STATE IN ENGLAND TO THE DEATH OF QUEEN ANNE. HENRY M. GWATKIN. Longmans, Green, & Co. 1917. Pp. viii, 416. \$5.00.

Dr. Gwatkin had made an eminent reputation in the field of early church history; and it is deeply to be regretted that a volume by him, dealing with a subject for which he showed no special qualifications, should have been published without the changes he would doubtless have wished to make. It is, frankly, a book that has no other value than that of a pedestrian narrative of obvious events without any real understanding of their perspective. Dr. Gwatkin seems rarely to have been abreast of modern research, and he unfailingly writes

with prejudice, once his own sympathies are engaged. He has little of that knowledge of constitutional history so essential to his subject. He does not understand the reign of Richard II, which he interprets in the spirit of "Little Arthur's History"; he does not know the causes of the struggle between Becket and Henry II in 1163; he knows nothing of Maitland's fundamental paper on *Execrabilis* in the Common Pleas; he has not examined Dr. Leach's work on the effect of the dissolution of the chantries; it would be astonishing, in view of his statements, if he had ever read the *Institutes of a Christian Man*.

These are perhaps sins of omission. But it is to be doubted whether Dr. Gwatkin really understood wherein consists the problem of Church and State, as English history interprets it. He does not seem to have realized that from the Conciliar Movement England was plunged into the mid-stream of European thought; a cautious Scottish monarch would not have brought Casaubon to this country for nothing. He does not see the significance of men like Tyndal and Cartwright and Sherlock, whose writings go to the roots of the problems they confronted. The real history of Church and State is not merely, as he makes it, a statistical table of events. It is the presentation of the conflict between divergent views of life, the explanation of their origin, the interpretation of their value. In this aspect Becket is not merely an English but a European figure; and the Statutes of Provisors and *Præmunire* are landmarks in the history of the secular State. The subject Dr. Gwatkin chose for these lectures is a great one; but such dignified anecdotage is inadequate to its treatment.

HAROLD J. LASKI.

HARVARD UNIVERSITY.

GOD'S WONDER WORLD. A MANUAL FOR RELIGIOUS INSTRUCTION IN JUNIOR GRADES. Together with Leaflets. CORA S. COBB. The Beacon Press. Pp. 335. \$1.25. Leaflets, 50 cts.

"The religious thought running through all these Lessons — that God is with us continually and leads us on to all that we accomplish — should never be lost from sight." This assertion (p. 250) informs the inquirer at once of the intention of the author. It is to lead children into a region where investigation will reward them with fascinating discoveries, and where they will constantly explore with delight, with reverence, and with consciousness of God. The ways of ants, bees, spiders, toads, bats, and owls; clouds, plants, and